

## Contributed

### DISSATISFACTION.

By William Thomas McElroy, Jr.

In days of youth we forward look  
To all we'll do when youth is gone,  
And miss the joys of boyhood's prime,  
Because the future lures us on.

In age, when wealth and fame are ours,  
Our glance is ever to the past—  
Oh, would that we might have again  
The things we once behind us cast.

And thus we miss the best of life,  
Dreaming of future things, or past;  
And then what life has failed to give,  
We trust for heaven to give at last.

Louisville, Ky.

### A SYNODICAL CRISIS.

By E. P. Marvin.

An appeal from the action of the New York Presbytery on the licensure of the three young men from Union Seminary, comes before the Synod of New York in October.

This will bring on a crisis that will test the strength and courage of the destructive Critics and their apologists, in the largest Synod of our Church. In this important epoch all intelligent and orthodox Christians should know that ignorance, doubt or disbelief concerning the fundamentals of the gospel, disqualifies a man for preaching, and they should have the courage of their convictions. Cowardice in such a case is sin and charity covering soul-destroying heresies, is wrong.

It is probable that if half a dozen of the central and essential doctrines of the Bible, believed by all evangelical denominations, were presented to these candidates, they would respond with ignorance, evasiveness or positive unbelief.

If such men are licensed we may as well throw, not only our Confession of Faith, but our Bible out of the Church. The "New Religion" of destructive criticism, is old infidelity. Its "Creedless Faith" even in its very title, is the limit of absurdity. Conceited young men who despise "the old blue Theology," and boast of progress up to date, if well read, would know that nearly all their objections to the Bible are found in "Paine's Age of Reason," written a hundred years ago, and see that they are a hundred years behind the times. They might also find that all of these objections have been fairly answered many times.

Such men may preach sociology, literature and modern fads but they will not preach the great and vital themes of ruin and redemption. They may preach Christ as a good and a great teacher, but not Christ crucified. If they had brains and honesty enough they would see and confess, that if Christ was not God manifested in the flesh, working miracles and atoning for sin, He was the most gigantic imposter that ever lived. Their blasts at the Rock of Ages are but fire-crackers.

Why do such men seek ordination for orthodox pulpits? Is it because of the four great principles—the

five loaves and the two fishes? In orthodox pulpits, the intelligent world regards them as perjured men and in a false position.

We are forbidden to yoke up with unbelievers, to bid them God speed and even to eat in fellowship with them. If error is harmless, truth is worthless. Liberal mathematics will wreck a bank, and liberal religion will wreck a soul. The greatest danger of the Church comes from the shrewd, polished and pleasing errors of the pulpit. The Church always goes down head first. The true preacher is a specialist under a divine commission, contending earnestly for the faith.

The skeptics of old were outside in the open, but now they seek the local advantage of the pulpit, where they have special advantages, and outside infidels are comparatively quiet.

We therefore face an unprecedented crisis at our coming Synodical meeting, but I trust we shall come out all right. These young men were licensed by only a small portion of New York Presbytery, and we can but believe that the Synod will reverse the action.

But let the test come and the lines be drawn, the sooner the better.

Let us learn from the past. Years ago when the New England Apostasy came on, the charitable and amiable orthodox saints bore kindly with the defectionists until they could endure it no longer, the lines were drawn, the heretics were in the majority, and it is said that they took every church house in New England.

But we have good reason to hope and believe that the destructive critics and their charitable sympathizers will be in the minority in the coming Synod. Then these unsound men ought to leave and go to their own place. They boast of being "broad minded"; why then would they not feel more at home in the "broad road"? They are troublesome with us.

If they do not voluntarily leave, the overseers of the flock of God ought to put them out by some means, and thus save the Church from apostasy.

Lockport, N. Y.

When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached the point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point, and of actual scourgings of the soul at this point, in order to prevent his straying, or to rescue him, already strayed from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches a tremendous truth, the need and use of unhappiness. Chastening widens the experience, deepens the sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust and does a work for the soul so noble that, if its own character alone be regarded the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be thus assured, because their own hearts have learned the truth and rest upon it.—The Congregationalist.